

ON

## NATIVE PAPERS

FOR THE

Week ending the 14th August 1897.

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## LIST OF NEWSPAPERS.

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
<b>BENGALI.</b>					
<i>Weekly.</i>					
1	"Bangavasi" ...	Calcutta	20,000	7th August, 1897.	
2	"Basumati" ...	Ditto	.....	5th and 12th August, 1897.	
3	"Hitaishi" ...	Ditto	800	10th August, 1897.	
4	"Hitavadi" ...	Ditto	About 4,000	5th ditto.	
5	"Mihir-o-Sudhakar" ...	Ditto	1,250	7th ditto.	
6	"Sahachar" ...	Ditto	About 500	4th ditto.	
7	"Samay" ...	Ditto	3,000		
8	"Sanjivani" ...	Ditto	3,000	7th ditto.	
9	"Som Prakash" ...	Ditto	800	9th ditto.	
10	"Sulabh Samachar" ...	Ditto	.....	7th ditto.	
<i>Daily.</i>					
1	"Banga Vidya Prakashika" ...	Ditto	300	5th to 7th, 9th, 11th and 12th August, 1897.	
2	"Dainik-o-Samachar Chandrika." ...	Ditto	1,000	5th and 8th to 12th August, 1897.	
3	"Samvad Prabhakar" ...	Ditto	1,132	7th and 9th to 13th August, 1897.	
4	"Samvad Purnachandrodaya" ...	Ditto	200	5th to 7th and 9th to 12th August, 1897.	
5	"Sulabh Dainik" ...	Ditto	Read by 3,000	9th to 12th August, 1897.	
<b>HINDI.</b>					
<i>Fortnightly.</i>					
1	"Marwari Gazette" ...	Ditto	.....	8th August, 1897.	
<i>Weekly.</i>					
1	"Bharat Mitra" ...	Ditto	2,000	5th ditto.	
2	"Hindi Bangavasi" ...	Ditto	10,000		
<b>PERSIAN.</b>					
<i>Weekly.</i>					
1	"Hublul Mateen" ...	Ditto	500	9th ditto.	
<b>URDU.</b>					
<i>Weekly.</i>					
1	"Darussaltanat and Urdu Guide." ...	Ditto	310	5th ditto.	
2	"General and Gauhariasfi" ...	Ditto	330	8th ditto.	



No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
BENGALI.					
BURDWAN DIVISION.					
1	Fortnightly. "Pallivasi" ...	Kalna ...	.....	8th August, 1897.	
Weekly.					
1	"Bankura Darpan" ...	Bankura ...	500	8th ditto.	
2	"Bankura Hitaishi" ...	Ditto ...	.....	9th ditto.	
3	"Burdwan Sanjivani" ...	Burdwan ...	250	3rd ditto.	
4	"Chinsura Vartavaha" ...	Chinsura ...	620		
5	"Education Gazette" ...	Hooghly ...	1,280	6th ditto.	
BENGALI.					
PRESIDENCY DIVISION.					
Weekly.					
1	"Murshidabad Hitaishi" ...	Murshidabad ...	696	4th and 11th August, 1897.	
2	"Pratikal" ...	Ditto ...	603	6th August 1897.	
URIYA.					
ORISSA DIVISION.					
Weekly.					
1	"Sambalpur Hitaishini" ...	Bamra in the Central Provinces.	.....	23rd June, 1897 ...	This paper is said to have some circulation in the Division, but the number of subscribers could not be ascertained.
2	"Samvad Vahika" ...	Balasore ...	190	24th ditto.	
3	"Uriya and Navasamvad" ...	Ditto ...	309	22nd and 30th June, 1897.	
4	"Utkal Dipika" ...	Cuttack ...	480	26th June and 3rd July, 1897.	
HINDI.					
PATNA DIVISION.					
Monthly.					
1	"Bihar Bandhu" ...	Bankipur ...	About 600		
Bi-weekly.					
1	"Aryavarta" ...	Dinapur ...	1,000		
URDU.					
Weekly.					
1	"Akhbar-i-Al Punch" ...	Bankipur ...	500		
2	"Gaya Punch" ...	Gaya ...	400	5th August, 1897.	
BENGALI.					
BHAGALPUR DIVISION.					
Fortnightly.					
1	"Gaur Varta" ...	Malda ...	.....	5th ditto.	
BENGALI.					
RAJSHAHI DIVISION.					
Weekly.					
1	"Hindu Ranjika" ...	Boalia, Rajshahi ...	243	4th ditto	This paper is not regularly published for want of type.
2	"Rangpur Dikprakash" ...	Kakina, Rangpur ...	180	29th July, 1897.	
HINDI.					
Monthly.					
1	"Darjeeling Mission ke Masik Samachar Patrika."	Darjeeling ...	700		
BENGALI.					
DACCA DIVISION.					
Fortnightly.					
1	"Faridpur Hitaishini" ...	Faridpur ...	.....		
2	"Kasipur Nivasi" ...	Kasipur, Barisal ...	315		

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
	<i>Weekly.</i>				
1	"Barisal Hitaishi" ...	Barisal	.....		
2	"Charu Mihir" ...	Mymensingh	900	2nd and 9th August, 1897.	
3	"Dacca Prakash" ...	Dacca	2,400	8th August, 1897.	
4	"Sanjay" ...	Faridpur	.....	6th ditto.	
5	"Saraswat Patra" ...	Dacca	About 500	7th ditto.	
	ENGLISH AND BENGALI.				
	<i>Weekly.</i>				
1	"Dacca Gazette" ...	Dacca	500		
	BENGALI.	CHITTAGONG DIVISION.			
	<i>Fortnightly.</i>				
	<i>Weekly.</i>				
1	"Sansodhini" ...	Chittagong	120	6th ditto.	
	BENGALI.	ASSAM.			
1	"Paridarshak-o-Srihattavasi"	Sylhet	.....		
2	"Silchar" ...	Silchar, Cachar	.....	2nd ditto.	



## I.—FOREIGN POLITICS.

The *Hablul Mateen* of the 9th August says that the connection of the Indian Musalmans with the Sultan is a purely spiritual one. The Sultan has nothing to do with Indian politics when his own fate is hanging in the balance. The Musalmans of India are fully alive to the fact that if the British Government causes a wholesale massacre of its Musalman subjects in India, the Sultan's position will not allow him to come forward for their rescue. The public congratulation accorded to the victorious Sultan by the Musalmans of India was a mere outburst of their feeling of love for the only independent Musalman potentate, whom their hereditary enemies traduce as an unworthy ruler. As the Sultan is the spiritual leader of all Musalmans, every true Musalman is bound to offer him his benediction on every memorable occasion. The Musalmans of the French Republic and Russia are heard to have made the most grand demonstrations for commemorating the Sultan's victory over the Greeks. The English Government has no interest in the Græco-Turkish war. The Musalman demonstration cannot, therefore, be taken to have been made from an anti-English feeling.

HABLUL MATEEN,  
August 9th, 1897.

## II.—HOME ADMINISTRATION.

## (a)—Police.

2. A correspondent of the *Burdwan Sanjivani* of the 3rd August relates three cases of cooly-recruiting abuse:—

BURDWAN SANJIVANI,  
August 3rd, 1897.

Cooly-recruiting abuses.

(1) One Mahuddi, daughter of Lachman, of Beghora, in the Pabna district, was some time ago duped with four others and placed in Mr. Hill's cooly depôt at Raniganj. They were lodged in the depôt in last August, and in December last they refused to go to Assam. Mr. Hill, who is an honest man, at once sent them home at his own expense. But as soon as Mahuddi reached home, she was again enticed away by two recruiters, Kanai Lal and Devi Lal, inhabitants of Katanimura, in the Jubbulpur district. After lodging her in several depôts, these men at last forced her to go to Assam. She was at the cooly depôt of Mr. Mackertich when her name was registered. She has been sent to the Jubka Tea Garden in the Sibsagar district.

(2) One Kulada Baurani, a cooly woman in the service of the Bengal Coal Company, was fraudulently recruited by another cooly woman named Sarada Baurani with the help of Raji. The woman was traced to the house of Raji. Both Raji and Sarada have been convicted and sentenced each to six months' imprisonment.

(3) Jahar Khan, Jogi Baurini, Somi Baurini and Gopi Musalmani, four *arkatis* belonging to the cooly depôt of Binod Bihari Sen, fraudulently recruited one Gopi Baurini. Jahar Khan was arrested at Howrah. He and all his associates were prosecuted. They have been convicted, with the exception of Gopi Musalmani.

3. The *Darussaltanat and Urdu Guide* of the 5th August says that most probably the capture of the Natu brothers will afford the authorities a clue to the real murderer of Mr. Rand and Lieutenant Ayerst. The arrested men had probably some connection with the perpetration of the crimes. They used to openly preach sedition. One of the Natus took an active part in setting the Hindus against the Musalmans in the quarrel at Poona during the Ganesha Panchami procession. The Natu brothers encouraged disaffection among the people in connection with the enforcement of the plague regulations.

DARUSSALTANAT  
AND URDU GUIDE,  
August 5th, 1897.

4. The same paper says that the tenor of Mr. Tilak's speech on the murder of Afzal Khan shows that Mr. Tilak had knowledge of the machinations for a wicked murder at Poona. He may not be the actual murderer of Mr. Rand and Lieutenant Ayerst, but the murderer must have been a tool in his hands and in the hands of the others who preached sedition in Poona.

Mr. Tilak's connection with the  
Poona murders.

DARUSSALTANAT  
AND URDU GUIDE.



HITAVADI,  
August 6th, 1897.

5. The *Hitavadi* of the 6th August says that a contemporary has learnt that the authorities have issued warrants of distress against the panchayets of Jessore town for

The Jessore panchayets. their failure to collect the chankidari tax in consequence of the prevailing distress. It is said that the authorities have inflicted on the panchayets fines to an amount exceeding Rs. 5,000. Government should not be so hard upon the panchayets during this period of distress.

SANJIVANI,  
August 7th, 1897.

6. Referring to the case instituted by Babu Girish Chandra Mukherji against Inspector Marklew, of the Calcutta Police, the *Sanjivani* of the 7th August expresses its satisfaction at the manner in which the case has been

The case against Police Inspector Marklew. compounded. Mr. James has given proof of such impartiality and uprightness as is rarely met with in the Police Department. It is to be hoped that the police will not venture to oppress the public so long as Mr. James will remain at the head of the department.

The conduct of the Inspector and his subordinates in the case under notice only shows that the honour of the public is not safe in the hands of the police

BANGAVASI,  
August 7th, 1897.

7. Referring to the case against Inspector Marklew, the *Bangavasi* of the 7th August observes that Girish Babu has acted wisely in compounding it. He has acted as a Bengali. Girish Babu must be a fortunate man

The case against Inspector Marklew. that a European Inspector belonging to the ruling race came to his house, touched his hand with his snow-white hand, and expressed his regret. To tell the truth, native honour and insult are all one in connection with an Englishman. If the English honour us we have honour. If they do not honour us we have no honour. So, we should not grumble if the English take away the honour which they gave us.

(b)—Working of the Courts.

CHARU MIHIR,  
August 2nd, 1897.

8. The *Charu Mihir* of the 2nd August says that a certain clerk of the record-of-rights section of the Mymensingh Collectorate asked Rajchandra Dhar of Kaoraid to supply

A complaint against a clerk of the Mymensingh Collectorate. sixty pieces of timber for the use of the sharistadar of the Collectorate and the Deputy Collector, Kumud Babu, in making repairs to their houses after the earthquake, and said that if they were supplied gratis, the dealer might expect some benefit in return some time or other, whereas if he did not supply them gratis, he might come to grief. The timber dealer has communicated with the sharistadar, and it is hoped that the matter will be properly enquired into.

SANJAY,  
August 6th, 1897.

9. The *Sanjay* of the 6th August complains of laxity in the discharge of his duties by Babu Jogendra Nath Vidyabhusan, Deputy Magistrate of Faridpur. Kores Mradha, of Alipore, in that district, instituted a case some time ago, which has not yet been decided, and the complainant is being harassed with postponements.

HITAVADI,  
August 6th, 1897.

10. The *Hitavadi* of the 6th August says that the jury notification has made it difficult to secure a sufficient number of educated jurors in the mufassal. Such a difficulty was lately experienced by the Sessions Judge of Jessore. Ignorant people are everywhere being appointed as jurors in default of educated persons. It is strange that Government will not withdraw the notification, although it is producing all this inconvenience.

HITAVADI,

11. The same paper complains that Mr. Heard and Maulvi Nijabat Hossein made the place of several respectable residents of Deoghur too hot for them, because these officers suspected them to be correspondents of the *Hitavadi*. Complaints against them continuing to appear in this paper, they have set two employes in the office to detect the correspondents. These fellows, it is said, have falsely informed against several innocent people to ingratiate themselves with the authorities and harm their enemies. A clerk named Asutosh Das, it is said, received instructions from the head clerks to

Espionage at Deoghur on the suspected correspondents of the *Hitavadi*.



procure letters of the suspected persons as well as manuscript matter sent to this paper. The writer is credibly informed that several letters and packets addressed to Baba Sakham Ganes Deuskar and some other suspected gentlemen have miscarried. Has this miscarriage anything to do with the instruction which Asutosh Das received?

12. The same paper says that Babu Kailashchandra Chatterji, Sub-Deputy Magistrate of Nator, hearing one of several school boys assembled on a road utter the word "quadruped" as he was passing, took it as applied to himself, and roughly handled the unfortunate lad who uttered it. The explanation given by the boy is that he made use of the word as the English equivalent of the Bengali word *chaumatha* (a crossing). The case which the boy brought against the assaulting Sub-Deputy has been dismissed by Mr. A. K. Ray on the ground that the boy was rightly served, considering the nature of the provocation. But would the Magistrate, we ask, feel the same pain on being called a quadruped as he would feel if somebody were to pull him by the ear and otherwise assault him?

HITAVADI,  
August 6th, 1897.

13. The Dacca correspondent of the *Sanjivani* of the 7th August complains of the conduct of Mr. Hamilton, Additional Sessions Judge, Dacca. Some time ago he wrote to the District Magistrate complaining that the local Deputy Magistrates had not thought it fit to pay him a visit since he had joined his post. The District Magistrate did not at first attach much importance to the complaint, but Mr. Hamilton reiterated his complaint, and threatened to report against the Deputy Magistrates if they failed to visit him. Upon this, the District Magistrate could not but desire the Deputy Magistrates to pay Mr. Hamilton a visit. During the visit, however, which was soon paid, Mr. Hamilton roundly upbraided the Deputy Magistrates, and threatened to report against them to the Government. An old Deputy Magistrate observed that Mr. Hamilton was at liberty to do as he pleased and thereby offended him. It is said that Mr. Hamilton has also taken some Munsifs and Subordinate Judges to task for failing to visit him.

SANJIVANI,  
August 6th, 1897.

14. A reporter of the same paper writes as follows:—

The Khana case. On the 30th July last I went to Khana Junction to be present at the enquiry into the Khana case. A pleader, Babu Srihansa Mukherji, was also present. He asked the permission of the Magistrate to plead on behalf of the two circus girls, but the Magistrate declined to give permission, observing that the said girls were not complainants in the case, but had been only summoned as witnesses. No reporter also was allowed to be present on the ground that the enquiry was meant to be private.

SANJIVANI

After the enquiry was over, I asked the girls to let me know what transpired at it. They appeared to be very much agitated and bothered, and declined to say anything, fearing lest anything disclosed by them should put them to additional worry and trouble. There is no use, they replied, telling anything about the matter to a newspaper man. It is neither pleasant nor profitable to do so. They had once disclosed the whole affair to a newspaper man, but that only served to put them to worry and trouble.

I have ascertained that the Magistrate has got sufficient evidence against the accused. The Railway Inspector also has reported against them.

(d)—Education.

15. The *Charu Mihir* of the 2nd August is glad that the Calcutta University has decided to confer the degree of D. L. on Dr. Mahendra Lal Sircar. It is a matter of regret that the degree was not conferred on him long before. Father Lafont rightly said that by conferring the degree on Dr. Mahendra Lal, the University did not honour him so much as they honoured themselves. It is to be hoped that the Calcutta University will soon see its way to confer the degree on Dr. Jagadis Chandra Bose and Dr. Prafulla Chandra Rai also. These two scientists have been honoured in foreign countries, but have as yet obtained no recognition in their own country.

CHARU MIHIR,  
August 2nd, 1897.



SAHACHAR,  
August 4th, 1897.

16. The *Sahachar* of the 4th August takes the editor of the *Reis and Rayyet* to task for calling in question the honesty and fairness of the Director of Public Instruction and the Central Text-Book Committee in the selection of text-books. If everybody who has a book of his own or has any interest in a school book is proscribed from the membership of the Committee, the Committee will be deprived of the services of a large number of really able men. The proposal of the *Reis and Rayyet* that the Committee should be reconstituted every three or four years with new members is an unpracticable one, for there will not be found in Calcutta a sufficient number of really able and competent men to come into the Committee in this way. Besides, when the duties of the High Court can be successfully carried on by Judges appointed for life, why cannot the duties of the Text-Book Committee be satisfactorily discharged by life members? The editor of the *Reis and Rayyet* and his informant have certainly got jaundiced eyes, or they would not see everything discoloured. If the editor calmly reflects on the subject, he will see that no abler President or members can be had for the Text-Book Committee than those who now sit on it. The late Pandit Vidyasagar has been praised for refusing to become a member of the Committee. But it is doubtful whether the Pandit should be praised or condemned for having refused his able services to the Committee. The Pandit certainly made a mistake, for, author of school books though he was, no one would have questioned his integrity if he had consented to work on the Committee.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
August 5th, 1897.

17. The *Dainik-o-Samachar Chandrika* of the 5th August writes as follows:—

Female students in the Presidency College.

The *Englishman* is angry with us because we objected to the admission of female students into the Presidency College. But we beg to bring certain facts to the notice of the *Englishman*. In England there are separate schools and colleges for girls. Why has the Newnham College been founded? Why has the Bethune College been founded in this country? Why are you desirous to go further than England? We did not know that the *Englishman* was a radical of the extreme school in the matter of social reform. Why are not boys and girls taught together in the Doveton College? Why is there a separate LaMartiniere school for girls, and why does a high wall stand between the school for girls and the school for boys? Why are not grown-up boys admitted into the Loretto School for girls? Let the *Englishman* answer these questions before finding fault with us. It has not been well to admit girls into the Presidency College. The innovation will have to be abandoned, and the sooner it is abandoned, the better. We learn from the *Englishman* that Dr. Martin has also permitted two girls to be admitted into the Ravenshaw College, Cuttack. This is no doubt civilisation carried to its highest point! All glory to the Cuttack College! We, however, remember that Mr. Ravenshaw did not allow the Uriyas to dress like the Bengalis or to crop their hair in the Bengali fashion. Dr. Martin is verily a Director of Public Instruction and a social reformer rolled into one. He is, moreover, the dictator of the Education Department. His brother, Mr. R. L. Martin, could not, however, bear to see girls above eleven reading with boys in a village *pathshala*.

SANJAY,  
August 6th, 1897.

18. The *Sanjay* of the 6th August draws the attention of the educational authorities in the Dacca Circle to the fact that one Rajmohan Pandit, who has not passed the Vernacular Mastership examination, has been appointed head pandit in the Hitaishi Vidyalaya in Faridpur.

A complaint against a vernacular school.

SANJIVANI,  
August 7th, 1897.

19. Unlike Sir Alfred Croft, observes the *Sanjivani* of the 7th August, Dr. Martin does not allow himself to be guided by the Inspectors. He has lately issued a circular to the Inspectors desiring them not to recommend to him any of their subordinates for promotion. He will of his own accord arrange for the promotion of meritorious officers under him.

Dr. Martin.

SANJIVANI.

20. The same paper complains of utter mismanagement in the Eden Hindu Hostel. Inefficient management is frustrating the noble object of this institution. There are about two hundred inmates in the hostel. Rules have been framed for

The Eden Hindu Hostel.



the purpose of maintaining discipline among them, but these rules are never strictly enforced. The movements of the inmates are not properly watched, and they are always allowed to have their own way in everything. No care is taken to ascertain where the inmates pass their nights—whether they read in the evening or visit theatres. According to a letter from two inmates of the hostel, published in this paper, the Superintendent is totally indifferent about the management. Singing and music have become very common of late. On the 30th July last one of the inmates wore a mask and entered several rooms. The occupants of these rooms were frightened, and some of them fainted. There was a great noise and commotion, but it did not rouse the Superintendent, who did not take any notice of the matter till a late hour the next day. It is a rule that no inmate should bring to his room any furniture without the Superintendent's permission. But this rule is honoured more in the breach than in the observance. Many inmates have brought *hookas* into their rooms. They are inveterate smokers, and they keep the *khansamas* waiting upon them most part of the day.

It is a pity that the Eden Hindu Hostel is being gradually turned into a regular place for merry-making. The visitors of the hostel should put an end to this scandalous state of things.

(e)—*Local Self-Government and Municipal Administration.*

21. The *Hitavadi* of the 6th August complains that Rs. 5,000 have been wasted to no purpose on the re-excavation of the tank near the dāk bungalow at Sitakund, for its water is still foul and unfit for drinking.

HITAVADI,  
August 6th, 1897.

The project of carrying the water of the Mandakini up to the temple of Swayambhunath will entail a large loss without any corresponding benefit, for no pilgrims take up their quarters in the temple.

22. The *Pallivasi* of the 8th August highly disapproves of the proposal of the Kalna Municipality, in the Burdwan district, to remove the burning ghat in that town from its present site to a place near the Mission school.

PALLIVASI,  
August 8th, 1897.

Such removal will be a source of great inconvenience not only to the *Rajbari* and the Mission quarter, but to the whole town population, particularly because the streets in Raja's *chak* are very narrow and will benefit only the residents of Thakurpara.

(g)—*Railways and communications, including canals and irrigation.*

23. The *Sanjay* of the 6th August says that not only have the crops been destroyed in Ratandia and the adjoining villages in the Faridpur district for want of water, but the people of those villages have not yet been able to reap their jute crop for want of water to steep it. The connection of the Marganga with the Chandana river by means of the Kasinathpur khal will remove this water scarcity. The people of the villages Ratandia, Kasinathpur, Rupshaha, Ganganandapur, Dogachhi, Ballabpur, Kalukhali and Ruppur are ready to have the canal re-excavated, and are waiting for the Government's help. It is hoped that the Subdivisional Officer of Goalundo will attend to the matter.

SANJAY,  
August 6th, 1897.

24. The *Hitavadi* of the 6th August says that the Bengal Central Railway not having yet paid the residents of Bama, Rameswar Bati and other villages for the houses and lands acquired for them, they have not been able to build new houses, and are living in sheds or in the houses of relatives.

HITAVADI,  
August 6th, 1897.

25. The same paper hopes that an overbridge will soon be constructed at the Chitpur station, where engines are constantly shunted and where several accidents have already taken place.

HITAVADI.

26. The same paper hopes that the authorities of the South Bihar Railway will condignly punish the European platelayer, who was convicted of forcibly abducting a native woman from Lakshmisarai.

HITAVADI.



(h)—General.

DARUSSALTANAT  
AND URDU GUIDE,  
August 5th, 1897.

27. The *Darussaltanat and Urdu Guide* of the 5th August enquires from what source the *Indian Empire* newspaper has come to know that the object of the Belvedere meeting

was to adopt measures for subjecting the Musalmans to a hard treatment and for not showing them any favour, when even the Anglo-Indian papers have not yet got any clue to the object of the meeting.

28. The *Hitavadi* of the 6th August writes as follows:—

HITAVADI,  
August 6th, 1897.

The case of the Natu brothers.

Such is the excellence of the English law, and such the vigour of the English administration, that Balawant Rai Natu and his brother, Haripanth Ramchandra Natu, have been arrested and deported, and their property has been confiscated without a trial under Bombay Regulation XXV of 1827.

The people of the Bombay Presidency were not aware of the existence of such a Regulation. The terrible proceedings at Poona have enabled people to realise for the first time how dangerous this and similar regulations are. Let the authorities but suspect a person with or without reason, and there is no escape for the unfortunate creature, for the authorities can, under that Regulation, keep him in confinement during their pleasure without allowing him an opportunity for self-defence.

This is no law of Russia or of the Fiji Islands: it is a law which the most civilised of Governments has framed for civilised India. Is it not surprising that in the middle of the year of grace, 1897, and more than a century after the establishment of British rule in this country, Government should find it necessary to govern the people by enforcing such a law? Here is this heart-rending spectacle at a time when the subjects of Queen Victoria should have new rights and privileges and when they should help in the work of administration with redoubled energy and vigour in consequence of the acquisition of fresh powers. Here we have a barbarous enactment refurbished which will enable the authorities to interfere with the liberty of the people at their sweet will and pleasure. The enforcement of this law for depriving subjects of their liberty is more afflicting to us than even the plague or the famine.

We need hardly say how unpleasant must be the prospect of imprisonment at the sweet will and pleasure of the authorities and without a trial or an opportunity received for self-defence. We ask the authorities to imagine the unpleasantness of the situation for themselves.

Now that peace and order reign throughout the country, and there are no rival or contending States to menace its security, the English Government should on no account have revived an obsolete and unnecessary enactment like the Regulation referred to above. We never expected to see such a thing done during the administration of Lord Elgin, who is the son of a worthy father—a Liberal and a Home Ruler.

A panic somewhat like this was created by the great Wahabi case, but it was neither so deep nor so wide. This Poona affair just puts us in mind of that case, that is all, for the Wahabi was nothing compared with what has taken place at Poona. The annals of British rule in India furnish perhaps no parallel to this Poona affair.

Government's treatment of the Natus well illustrates the precarious and transitory nature of royal favour. Baji Rao Peshwa no longer rules at Poona, and the circumstances of the country are all changed. Government on its part is now unkind to the Natus, and their fortune is therefore declining.

No crime was ever imputed to Balawant Rao Natu or his brother, except that of being concerned in the Poona riots, and of that charge Balawant was fully acquitted. We are therefore deeply grieved and astonished at their arrest and deportation.

Nobody would have been pained at Government's conduct if the Natus had been publicly accused. Even if there had been a miscarriage of justice, people would have blamed the Judge, and not the Government. But by imprisoning the Natus without a trial, the authorities have deeply sullied their own bright reputation. Their proceedings are indeed justified by the Regulation, but the civilised world will always hate that Regulation as a barbarous measure.



29. The same paper writes as follows:—

An address to Lord Elgin.

Lord, seek not to ruin us with cajoling words and under a cloak of outward courtesy. If you must take this life, take it; but do not administer poison to us under the pretext of giving us nectar; do not pour a noxious drug down our throats, professing to give us healing medicine. We are helpless, and you are our absolute master. You can kill us if you like. Why should you then make use of a sugared knife? Lord, the sight of such a knife makes us extremely uneasy. We therefore entreat in all earnestness—"If you must kill us, unsheathe a sharp sword and plunge it into our devoted breasts, but stab us not, we pray, with a sugared knife."

It is for you to maintain and protect the people, and their weal and woe are entirely in your hands. We are poor subjects of Queen Victoria. We are weak, timid, mean and disunited among ourselves. But still we are your subjects, and as such we are objects of your protection. By the favour of the Empress, you and you alone are the arbiter of our destinies. How is it then that your sight inspires us with fear instead of affection, how is it that your sight paralyses us with fear?

Alas! you distrust us and think us devoid of gratitude. As we live in comparative peace and security under British rule, you expect us to be easy at heart even where we have cause for fear, and to utter not a word of complaint even when we are subjected to oppression. This is very hard upon us, and if you, who are the ruler of the country, do not see this, how can we expect anybody else to see it?

Your distrust is very painful to us. Just tear open our hearts and see whether we are loyal or not. Timid, uneducated, uncivilised and cowardly we may be, but nowhere on earth shall you find loyalty equal to ours. You will find loyalty mixed up with every drop of our blood and present in the inmost recesses of our hearts. Even when wrung with anguish, we do not lose our loyalty, and we are loyal through all chances and changes of fortune. Still you are unable to trust us, and we are unable to rely implicitly on you. Is not this, O Lord, a sad state of things? It is by no means desirable that the fear which has been excited in our hearts either by our own foolishness or by your administrative policy should continue there.

Lord, if you bid us speak out fearlessly, we will say that the quartering of a punitive police at Poona argues indiscretion on the part of the Governor of Bombay as well as on your own part. This measure might have admitted of some defence if a murderer or a body of murderers had been committing one murder after another undetected. But there was no need of quartering a punitive police where there was not an organised band of murderers or a series of murders in quick succession. A punitive police is a means of punishing the people, and not of doing them good. We ask you to consider whether it was any fault of the people that the Poona murderer could not be detected owing to executive inefficiency. We ask you to consider which is higher or nobler—fear or reverence, affection or brute force? Would it not have been more creditable to you to have inspired the people with love rather than with fear?

The Poona people have now forgotten the famine, the plague, and even the punitive police. Prosecutions on the novel charge of sedition have thrown everybody into a panic. The people of this country had an idea that there were no disaffected subjects in this country, that criticism of official measures did not diminish loyalty, and that their progress depended upon the stability of British rule. A series of prosecutions in quick succession have therefore alarmed all India. The hint you have given of the dreadful spirit in which you propose to wield the sceptre has frightened everybody out of his wits. Lord, do you not lower your dignity by this?

If we had been subject to the rule of the savage cannibals of the Fiji islands, we would have secretly blamed our lot and refrained from giving expression to what we felt in our hearts. But we are subjects of Queen Victoria, placed under the civilised British rule, and we are a thousand times happier than a subject-people can expect to be. We would not have said a word if we could have felt like a subject-people. But we cannot look upon ourselves as a subject-people. We think that when Queen Victoria is our sovereign, those who rule our country in her name are one and all our own people. Their fault

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is the fault of the administration under which we are placed, and we therefore seek for a reform of the administration and for a redress of grievances when we have any. If an officer misconducts himself, we regard him as inefficient, and express a wish for his removal from the service. But we never even dream of the subversion of British authority in this country.

No one will doubt our loyalty who will take pains to realise how helpless we must be if the British Government goes away from this country. No one will suspect us as being capable of supporting a rebellion or a revolution who can realise the wretched plight in which we and our country would be placed if the English expressed a wish to leave this country.

Lord, it is with a view to the good and the stability of the Empire that we find fault with your proceedings. We are common subjects, and as such we are liable to error and lapses of memory. An act which we condemn may not be really bad. But yet you must bear with our impertinence. If you gag us by force it will not redound to your glory and it will do harm instead of good to the Empire.

Lord, if you bid us speak out without fear, we will say that so worthless a Governor as you never set foot on Indian soil. We have not a shadow of a doubt that your indiscretion is responsible for the greater part of the present mischief, and that the ignorance, impertinence and race-feeling of most of those in whose hands you are a puppet is the cause of the present disturbances. You have introduced disquiet into our Empire, where there was nothing but peace, and uneasiness into the minds of a people who knew no fear. Whoever may have brought about all this mischief, you are responsible for it in the eye of God as well as in the eye of Queen Victoria and the people. Bear in mind that as absolute ruler of the country, every responsibility is yours. Govern the people in a fatherly spirit, and your severity will bring forth good, the people will feel respect instead of fear and peace will reign throughout the Empire.

HITAVADI,  
August 6th, 1897.

The retraction by Professor  
Gokhale.

drawing the charge.

BANGAVASI,  
August 7th, 1897.

The charge of sedition against  
the vernacular press and panic in  
the country.

30. The same paper says that everybody must feel ashamed that Professor Gokhale published a grave charge against the Poona soldiers without due warrant. Many, however, suspect that he has been intimidated into with-

31. The *Bangavasi* of the 7th August has the following :—

Sovereign, protect us!

Terror on all sides!

India convulsed!

Editors arrested!

Two zamindars deported!

A zamindari yielding an income of thirty thousand rupees a year confiscated!

Not even famine, scarcity, failure of crops or the great war on the Afghan frontier—in fact, nothing, has so greatly agitated and alarmed the public mind. Not even the plague, the earthquake and the Damodar floods have filled the public mind with so much fear and uneasiness. But a slight idea of the unprecedented event which occurred in this India last week has made people tremble in their hearts with fear. Genteel as well as low people, the wealthy as well as the poor, the learned as well as the ignorant, the great majority seem stupefied and dumfounded. Some are crouching and shrinking in fear, as if lacking the courage to come out in the street; others seem as if they have lost their hands and feet and are silently and vacantly looking at their friends' faces; others, again, evidently at a loss what to do, are saying—"Come, brother, enough, let us wind up the newspaper business and sell the editor's table to the highest bidder. It is no longer pleasant to conduct a newspaper in this world." Many are being at this moment exercised by the thought whether the poem *Bharat Sangit*, the Lay of Ind, by the great poet, Babu Hem Chunder Banerjee, the well-known pleader of the Calcutta High Court, may after this be safely read, published or sold.

"Now, trumpet, sound the note—  
All, all are free in this wide world.



All, all are full of the pride of honour,  
—India alone lies asleep."

The question is now constantly perplexing the public mind whether boys and men, young and old, will be permitted to recite the above stirring passage in the *Bharat Sangit*.

"Where is the man who would long to live deprived of his liberty?  
Where is the man who would bind his feet with the fetters of slavery?  
To be a slave for ages and ages is like living in hell,  
While one day's liberty is heavenly bliss."

Both sovereign and subject should now consider whether these lines from the pen of Rangalal, the author of *Padmini Upakhyan*, should continue to be read by Bengalis, and there should be a prompt and satisfactory solution of the question whether books like Rajani Gupta's *Sepoy War*, Nabin Chandra Sen's *Palasir Yuddha*, Pratap Chandra's *Bangadhatp Parajay*, Bankim Chandra's *Mrinalini*, *Sitaram* and *Ananda Math* should be any longer allowed a place in Bengali homes. The public are also in doubt as to whether they will in future be permitted to read such works as *Maharaj Nandakumar*, by Chandi Sen, *Sivaji* and *Pratap*, by Satyacharan, *Mazzini* and *Garibaldi*, by Yogendra Vidya-bhusan, *Sarat Sarojini* and *Surendra Vinodini*, by Upendra Das, and *Puru Vikram* and *Sarojini*, by Jyotirindra Nath Tagore. It is also necessary that people should know whether they will any longer be free to sing such stirring songs as the one by Govinda Chandra—

"O Yamuna, all are silent to-day,  
Gone are all the glories in time."  
"Sons of India, with one voice and one heart, raise the  
chorus of India's praise.  
Victory to India, Sing Victory to India.  
What fear, what fear.  
Sing victory to India."

Will this song by the honoured Mr. Satyendranath Tagore that was sung at the Congress sitting continue to be sung, as in the past, by men and women? It is also a matter of serious anxiety whether the song "Bande Mataram" (I salute thee O Mother) by Bankim Babu, set to deep and solemn music, will be tolerated any longer in this every-day world, and will that heart-thrilling song—

"When the mighty roar from seven crores of throats is heard,  
When there are sharp-edged swords held in twice seven crores of  
hands,  
Who can say thou art strengthless?  
Mother, thou art Strength in the arm, thou art *Bhakti* in the heart,  
Thou art Life in the body,  
Thou art Learning, thou art *Dharma*—  
Thou art the Heart, thou art the Heart of Hearts,  
It is thy image that we make in every temple"

—be any longer sung in chorus and as freely as it used to be, in every theatre and drawing-room, in every street and field, in the cottage and in the palace?

What more shall we say? The people are really at a loss which way to go.

There is agitation and uneasiness among the zamindar class also. It is said that Raja Pyari Mohan Mukherji, Maharaja Jatindra Mohan Tagore, Raja Sasi Sekhaheswar, Babu Rama Nath Ghosh, Raja Binay Krishna, Sir Romesh Chandra Mitter, and many other leading men (how many shall we name?) are suffering the most painful anxiety. The thought how they had at some time or another taken a part in the proceedings of any political meeting or promoted any political agitation or made any speeches at any political gathering is at this moment making many extremely uneasy.

We have heard that the Congress party, too, is in great fear. "They will probably catch me this time—there is the European constable coming—the cavalry have very nearly come up"—such are the fears which seem to have completely possessed some of them. Sitting in his solitary room, some Congressist is asking a friend in a half audible voice—"While in Poona, I had



one day a talk with Mr. Tilak. Would that be considered objectionable?" "I wrote a letter to Mr. Tilak and shall I be punished for it?"—asks another. "I was on very friendly terms with the two Natu brothers, and might not this lead to my arrest?"—is the fear that troubles a third. The fact is, there is agitation and uneasiness on all sides, and a great hue and cry everywhere. People seem to have lost their sense and mental balance. They see darkness all round and do not know which way they are to proceed. The dreadful, discordant cry—

"Oh, we are caught,  
Oh, we are devoured"

is the only sound that reaches their ears from time to time. It seems as if a universal catastrophe is at hand.

Now, what is it that has happened? Two leading European officers, Mr. Rand and Lieutenant Ayerst, charged with the conduct of plague operations in Poona, were shot by some unknown person. There was great agitation in England and India in consequence of these horrid murders. The utmost endeavour was made to trace the cowardly and diabolical assassin. One detective officer was severely assaulted. Government proclaimed a reward of twenty thousand rupees for the arrest of the murderers. But all this proved unsuccessful. An invincible punitive police was now stationed in Poona. Detectives began to move about in all directions. Just at this time Gokhale, a Poona Brahman in England, and the editors of certain newspapers in Poona, made the statement that in the course of plague inspections the honour, modesty and even the chastity of Hindu women had been outraged by European soldiers. Government protested and said that it was all false, pure fabrication by vilifiers. England and India were convulsed by this agitation for some time. Gradually the agitation began to subside and peace and happiness seemed slowly to return, when one day all of a sudden—at 10 P.M. on the night of Tuesday, the 10th of Sravan, the Hon'ble Gangadhar Tilak was arrested in Bombay under a warrant. Mr. Tilak is a Poona Brahman. He is known to be a scholar and a most influential man, and is the editor of two newspapers, the *Mahratta* and the *Kesari*. He is also known as one of the leaders of the Congress and the promoter of the *Sivaji* worship ceremony in Poona. This man was arrested at night on the charge of having written seditious and inflammatory articles in his paper.

On the following morning were arrested two zamindars of Poona, Sardar Valvant Rao Natu and Haripant Ram Chandra Natu. They were arrested on the charge of disloyalty. They have been at once deported without any trial under an old Regulation, and one of them is now in T'ana, and the other in Ahmedabad. At this time was arrested Kesav Mahadev Bal, the printer and publisher of the Poona Arya Bhusan Press. Sankar Vishnu Nath Kelkar, too, the editor of the Poona *Baibhav* was arrested on the same day. On the same day Government confiscated the zamindari of the two Natu brothers, yielding an annual income of thirty thousand rupees. Their houses, gardens, &c., in fact, all things belonging to them were taken possession of by Government.

These occurrences in Poona and Bombay struck the people of India dumb. The news soon after reached the public that the well-known Maulavi Hidayet Rasul, of Lucknow, had been arrested for making a seditious speech, and had been sent to jail because no one had come forward to stand as his surety. And along with this news came another, namely, that the Magistrate of Lucknow had summoned all editors of vernacular newspapers to his house and warned them that in their writing they should not use seditious or inflammatory language or publish in their papers translations of English articles containing inflammatory writing, and that the editors had agreed to follow his advice. We next heard that the Magistrate of the 24-Parganas had said to the editor of the *Power* newspaper: "I forgive you this time, but you must not henceforward reproduce in your paper any inflammatory articles which may be published in English newspapers conducted by Englishmen," and that the editor had promised compliance with the order.

A rumour is even now current that many more people will yet be arrested in Bombay and Poona. It is rumoured that in Lucknow a spirited Brahman who is a Sanskrit scholar, and that in Bengal, Babu Surendranath Banerji, the editor



of the *B. ngali*, the editor of the *Amrita Bazar Patrika*, and Babu Kali Pro-sanna Kavyavisharad will be arrested, and that lastly, we, too, shall be arrested. Whether there is any truth in these rumours we do not know, but they are prevalent. Wherever a number of people come together they have no other subject of conversation, the only topic that is discussed being the arrest or imprisonment of somebody or the search of somebody's printing press. Indeed, we rose one morning and heard that we had been arrested. Friends from different places hastened to the *Bangavasi* office, some in carriages, some in tram-cars and others on foot to enquire, and great was their surprise when they found us safe and sound. We, of course, laughed over the matter.

Another day we received the news that the *Amrita Bazar Patrika* office had been surrounded by European soldiers and that the press and all other property, moveable and immovable, had been confiscated. Although we did not believe this, we were not still satisfied. We sent a man to the *Amrita Bazar Patrika* office with the instruction that if the occurrence turned out to be true he should promptly send information; if not he should be careful not to let anybody in that office know the purpose for which he had come, but should survey the situation and return without uttering a word.

Another rumour that is current is that Babu Surendranath Banerji and Mr. W. C. Bonnerji will not remain in this country for some months to come, but will shortly go to England, and will return to India after all troubles are over and peace has reappeared. Some political leaders are afraid lest they should be deported like the two Natu brothers and imprisoned without a trial. Some are reported to have said that they will go and reside in French Chandernagore.

Now, it is our belief and conviction that all these statements are false and baseless, and like all false rumours have their origin in the troubles and dangers of the present time. Under the influence of fear a person often mistakes the shadow of a tree for a ghost. We cannot blame those who are giving currency to these rumours. They are doing all this from fear.

We ask the public not to give themselves up to such panic. What fear? What fear is there under this English rule? Living under this kind, just, and happy English Government nobody need have any fear,

For ourselves, nothing can give us any cause for fear. In the first place, there is no cause whatever for fear under the just English rule. It should never be believed that the English will arrest anybody on a false charge. The English have no particular cause for anger or hostility against us. Consequently we have no fear. In the second place, we are Hindus and we have therefore no fear. The Hindu does not fear even death. Why should we fear imprisonment? The Hindu knows that the day of death is irrevocably fixed and that the day of imprisonment or transportation is fixed in the same irrevocable manner. There is consequently nothing which can ever produce fear in the Hindu's mind. The Hindu also understands that whatever is done by God is done for the good of man. Consequently we are free from fear or panic.

Through the favour of Englishmen we have acquired a slight knowledge of English. We have read a little English poetry. Inoffensive and sinless as we are, the taste we have taken of English poetry has enabled us to conquer fear. We have read in an English poem:—

"Stone walls do not a prison make,  
Nor iron bars a cage:  
Mind's innocence and ease,  
Take that for an hermitage."

What fear, therefore, have we?

Nor is it advisable to give oneself up to such fear or panic. Such panic increases discontent. That discontent should increase under English rule can never be desirable. What we therefore say to the public is:—"Brethren, do not get alarmed, be not discontented. What the Sovereign is doing he is doing for the good of the Empire, with a view of doing good to the subjects. Why should we not approve of a measure which is adopted for the purpose of securing the permanence of British rule? Every loyal subject desires the permanence of that rule. Brethren, be not, therefore, alarmed or discontented."



There is one other fact which it behoves everybody to bear in mind. The English have not come to this country as people come on pilgrimage. They have not come here in the garb of religious mendicants, water-pot in hand and wearing barks of trees and matted hair, for the purpose of indulging in devout contemplation, doing charitable work, distributing offerings and showering sweetmeats. They have come here to govern the Indians, to make the Indians happy, and at the same time to make money. It is, therefore, the duty of Englishmen to see that this source of their wealth is completely and effectively protected. Now, if I excite the whole country by celebrating the Sivaji worship and preaching a crusade against English piece-goods, if I set the whole country ablaze by writing inflammatory articles, will not the Sovereign endeavour to apply a remedy? Where is the man who does not seek the safety of his Empire? If the English are convinced that the foundations of the mighty fabric of this British Empire were being cut away by Gangadhar Tilak and the two Natu brothers, they have surely done well by arresting them. That a robber should be able to effect an entrance into my house, and I should be unable to catch him, is surely passing strange. If Russia had been to-day the mistress of India instead of England, not a few Indians would have now had to make the acquaintance of the bleak and arid wastes on the Siberian frontier, or would have to find their fair necks severed from their bodies by the hangman's sword. Comparison alone can disclose merit and demerit. In spite of all this that they have done, the English may still in one respect be regarded as our head jewel.

But though we do not confess to a feeling of fear, we are nevertheless in some difficulty as to what we should do. The English, we hear, have issued an order to the following effect:—"Write nothing which may make the people discontented. Do not employ stirring, exciting language. It will go hard with you even if you publish literal translations of what is written in papers conducted by Englishmen. The papers conducted in English by Englishmen may contain exciting writing, and you must not publish even translations of such exciting articles in the vernacular papers. Again, if you are a native of this country, and have a paper which is conducted in English, you must not reproduce in such paper any exciting article from such English newspaper as aforesaid conducted by Englishmen."

It is here that we are at a loss what to do. Herein lies our danger. It is here that we are perplexed with doubts, not knowing whether to proceed or to stop. The first question is, who is to be the judge? Who is to judge what is good and what is bad, or what will make the people contented and what will make them discontented, or what will conduce to their welfare? It is this thought which exercises us. We write something. The Sovereign says:—"You should not write in this way. Your writing has sown the seeds of discontent in this country. You must, therefore, go to jail." Really it is here that we feel confused. If we say that there are frequent famines in India and that many people die in famine, is not the statement one by the making of which seeds of discontent are sown in the country? You may say to this that this language is extremely abusive and contains an insinuation against the English. The statement that there are frequent famines in India means that as rulers the English are very exacting, that the English are constantly plundering the Indian store-house of its priceless treasures, and are carrying them away, hardly leaving a husk for the unfortunate Indians. It is for this reason that famine occurs in India, that the subjects go about crying for food, till at length worn out and emaciated through starvation, they fall dead on the road. This is indirectly saying that the English are plunderers and dacoits, cruel dacoits, so cruel that without giving their subjects, who stand to them in the relation of children, a handful of grain to eat, they are carrying away everything by force. Again, the adjective "frequent," which qualifies the word "famine," means that, not content with plundering and looting once, the English are plundering and looting every day. The result of such interpretation will be that any newspaper which may write about famine will make itself liable to arrest.

Nor will it do to write of the earthquake. If we write that "the country has been devastated by the earthquake," you may still say that an insinuation is made against the British Government. You will say that, according to the



*sastras*, the State is ruined in consequence of the ruler's sins, and because a large part of Bengal has been devastated by the earthquake, therefore the Sovereign is a great sinner. One should not live in a State of which the Sovereign is a great sinner. "Should not live," again, will mean drive out the Sovereign from the country and set up a pious ruler in his place and live happily under him. So that even the earthquake can lead to rebellion.

Who shall say that waterquake, too, may not lead to a similar result? Quake, no quake, absence of quake and severity of quake, in fact, every action and institution of this world may be made to yield an inference of sedition and discontent. Hence it is that we say that we feel confused.

In this connection, we are reminded of an amusing story. One day a stranger asked Garabini, the milkmaid, for the favour of a little lime. "What," said the indignant woman, "lime from me, a young widow? You then mean to say that I chew betel leaves and that my lips get reddened. Well, if I can redden my lips, it necessarily follows that I paint my feet with lac dye and dress my hair like a young woman. And when I do all this, I also wear fine crape. And wearing fine crape can only mean that I have a paramour. It is not that you only want a little lime from me. You have come to insult me by saying that I have a paramour. Well, I shall haul you up before the Magistrate and get you arrested."

We recall this story and get frightened out of our wits. We do not find our way, and we lack the strength to stand. We, therefore, piteously implore the sovereign—"Lord, show us the way. We are unable to see which way to go. Lord, tell us clearly, explain to us clearly, give us clear directions in writing as to what are the consequences and what are not the consequences of any particular line of action, as to what is the good and what is the bad path. Otherwise, how long shall we wander about in this bewildered trackless maze? Lord, if you do not tell us what we want or explain it to us, or give us written directions about it, we shall know that the fates are against us. Knowing the stars to be adverse, we shall then think only of the measures which will propitiate them."

32. The *Dainik-o-Samachar Chandrika* of the 7th August has the following:—

The deportation of the Natu brothers.

The Regulations of 1818 and 1827 were no doubt wanted at a time when the British rule in India had not been consolidated. But now, when there is a reign of peace and tranquillity and British power has been fully established, these enactments are out of date. Laws have been passed, law Courts have been opened. Justice is being dealt out to all without distinction of creed or colour. Even Malhar Rao was given a trial. Why, then, are men in these days confined and deported without a trial? Chapter VI of the Indian Penal Code prescribes punishments for all possible offences against the State. Where is the necessity of taking recourse to an obsolete enactment in the face of this formidable chapter? What is this chapter for if men like the Natu brothers are to be punished without a trial? You may of course say that Chapter VI of the Indian Penal Code is of no avail when a man is morally guilty of an offence against the State, but there is no evidence to convict him, or there is evidence, but not sufficient evidence to convince a jury of the guilt of the accused, or there is satisfactory evidence, but it is not advisable to create public sensation by prosecuting the accused in a public Court. To this we reply that no man ought to be harassed if there is no satisfactory evidence of his guilt, and that nothing has happened in the country to lead us to suspect that the public trial of any man can give rise to sensation likely to prove at all dangerous to the State.

What does the Government mean to do with the Natu brothers? Will they not be tried? Will their property be escheated without trial? Will they not be shown the favour which was shown to Amir Khan? Are Lord Elgin and Lord Sandhurst much more terrified than Lord Mayo was? We think that Chapter VI will serve the purpose of the Government if the Natu brothers are really guilty of an offence. If they are not guilty, they should no longer be harassed.

The Government may be of opinion that the Natu brothers are influential men, and are at the root of the excitement at Poona, and that their forcible

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confinement may frighten the excited public into silence and tranquillity. This hope may be realised, but nevertheless the policy of punishing men without a trial is a policy not suited to India in these days of progress and enlightenment. The people cannot approve of the Government's policy so long as the Government cannot prove that Chapter VI of the Indian Penal Code will not meet the ends of justice in the present case and that the condition of the country is much worse at present than it was on the eve of the sepoy mutiny.

SANJIVANI,  
August 7th, 1897.

33. The *Sanjivani* of the 7th August has the following:—

The case of the Natu brothers. The Bombay Regulation XXV of 1827 and the two other allied regulations, namely, Bengal Regulation III of 1818 and Madras Regulation III of 1819, were passed at a time when the British rule in India had not been consolidated. In 1818 England had not become the suzerain power in India. Ranjit Singh was still the undisputed master of the Punjab. The Amirs of Sindh, the Nawab of Oudh, the Peshwa and other Mahratta Chiefs were still independent rulers. England held sway only in Madras and Bengal. In 1819 the Bombay Presidency came under British rule. The power of the Peshwa was destroyed, but Holkar and Scindia were still powerful in Central India, and the Punjab, Oudh and the North-West were still independent and powerful States. In 1827 Bombay, the newly acquired Province, was far from being settled. The Sikhs and Musalmans were still powerful in the country. The French, the Dutch and the Portuguese had not yet been overpowered, and they were plotting with the Mahrattas and the Hindustanis against the British rule. The abovementioned Regulations were passed by the English Government in self-defence. Without such drastic measures the Government could not consolidate its power. From the very tone of the Bombay Regulation it is clear that the Government was conscious of its drastic nature. It was in fact conscious that it was unlawful to imprison a person without a trial. The legislators evidently felt ashamed, but they were obliged to pass the measure, drastic as it was, out of sheer necessity.

Circumstances, however, have since changed. British rule is now supreme in the country. The British power has been firmly established and there is no one to dispute it. The lion of the Punjab is gone and the British lion has taken his place. The Amirs have been dispossessed of their territory. Oudh has become a British Province. The Mahratta power is crushed, and the existing Mahratta Chiefs are helpless tools in the hands of the British Government. British rule is now secure alike against external invasion and internal discord and disruption. Why, then, has an old and forgotten Regulation been dragged out of oblivion and enforced at a time when British rule in India has been fully and firmly established? Why have the Natu brothers been arrested under this obsolete Regulation, separated from their families and imprisoned? Why are they being treated as worse felons than murderers? The policy of the Government has thrown the Indian public into a panic.

This old and obsolete Regulation cannot be enforced at the present time. In England during the reign of George III, old and obsolete enactments were appealed to in justification of an oppressive policy. But the British public strongly protested against that procedure and thereby prevented the Government from having recourse to old and obsolete enactments for the purpose of furthering its own interests. In the case of the Duke of Portland whom the Government tried to oust from his estates and also in the trial of the Boston rioters, the Government was prevented by the public from using old and obsolete enactments.

The Bombay Regulation XXV of 1827 was not intended for men like the Natu brothers. The Regulation is a stain on an administration of these enlightened days. We call upon natives and Europeans alike to remove this stain. No man should be imprisoned under British rule without a trial. If the Natus have committed any offence let them be tried according to the law and we shall not be sorry even if they are hanged. Let us pray the Government to repeal this obsolete enactment, and if our prayer is not heard, let us raise lakhs of rupees and appeal to the British public and the British Parliament.



## III.—LEGISLATIVE.

34. The *Sahachar* of the 4th August writes as follows:—

The proposal of a press law. This is a hard time for India. If Mr. Tilak is convicted and punished, the whole native press will probably be deprived of its freedom and the Indians will have to give up political agitation. There is no line of demarcation to show where a harmless criticism of official action ceases and sedition begins, and it is not easy to draw such a line. When Lord Lytton passed his Press Act, the native press asked for a clear definition of sedition. Sir James Stephen, the Law Member, replied that to avoid sedition the native press had only to take their lessons from the newspapers which were written by English editors, and to closely follow those newspapers. But Sir James's advice cannot hold good at all times. For, even English editors are sometimes found to go astray, and it has been recently known that writings, calculated to create disaffection towards the Government, and for which an English editor would not be held guilty of sedition, might make a native editor guilty of that offence if he copied them into his paper.

However that may be, the state of feeling now existing between the rulers and the ruled is not conducive to the good of either. The Indians are certainly a loyal people, and the Englishmen and English editors who doubt this are mistaken. The Indians are fully alive to the facts that the British Government is the very life and soul of India and that India's prosperity depends entirely on the prosperity of the British Government. If an Indian here or an Indian there ever falls off from the path of duty and loyalty, that is owing only to some temporary mental aberration. The officials, on their part, are not always free from mistakes. The present difficulty is owing to the official discontinuance of their old practice of mixing with the people and of thereby acquainting themselves with the people's views and feelings. The people, too, no longer possess any opportunity of knowing the motives of the Government. And the result is misconception and misapprehension of each other's motives. It is, for instance, nothing but a misapprehension of the motives of the Congressists which leads many officials to look down with contempt upon the National Congress. To overcome the present crisis, Government should institute an enquiry into the real state of the feeling prevailing in the country. If such an enquiry leads to the discovery or detection of any fault in the people, let them be punished, or let them, as the better course, be warned and pardoned this time, for threats and rebukes have often a more chastening effect than actual chastisement. Such mercy shown in a few cases will set matters right. At the same time, native editors should learn the art of criticising official action mildly and with moderation. This will be really good for them.

SAHACHAR,  
August 4th, 1897.

35. The *Hitavadi* of the 6th August gives a cartoon, in which an

HITAVADI,  
August 6th, 1897.

A cartoon on the proposed press law.

Englishman holding a cudgel inscribed with the word "prosecution" in one hand and a can bearing the inscription "liberty of the press" in the other is represented in the act of pouring the contents of the can into the mouth of a native editor labelled "devotee," who swallows the contents with a queer expression of hesitation and distrust in his features. Another native editor labelled "cautious" is shown as pulling the above editor by the sleeve and bidding him beware of the Englishman at whom he points his finger. A scroll bearing the inscription "Press Act" is seen hanging like Damocles' sword over all.

The letter press is as follows:—

The Englishman's speech.

I have brought a canful of *sinni* (a composition of milk, plantain and flour, which is first offered to a particular god and is then drunk off by the assembled worshippers); come and drink it. Shut your eyes and open your mouth and you will enjoy heavenly bliss.

The "devotee's" reply.

Who are you, good sir, with that cudgel in your hand? I do not want your *sinni*. I shall be very glad to get home, if you will only permit me to do so. I humbly salute all gods, *pirs* and *pagambars*, but after what I see, I greatly hesitate to advance.



The suspicions of "cautious."

Brother, our situation is perilous. Better wind up your affairs and let your paper alone. The thunder is bellowing overhead and lightnings are flashing from time to time. Rude fellows are wielding their cudgels, and it is to be feared that they will one day fall on the shoulder of somebody or other. How should I speak to you more plainly in hints? There is everywhere a cry of "beware," "beware." The cudgel is the best instrument for ruling slaves and justice is only an empty name. Do not open your mouth on seeing the *sinni*, but have your eyes about you and slink away in the direction in which you see nobody. It is idle to cry or complain. The master has become peevish, and there is no knowing whom he will bite, and when. It is said that there is a bugbear scare all over the land. All people without a sense of humour are sorely perplexed. Seal up your lips and slink off. Do not put pen to paper, for the act is attended with risk.

PRATIKAR,  
August 6th, 1897.

36. The *Pratihar* of the 6th August has the following :—

It extremely pains a faithful man when he is charged with infidelity. The authorities have thrust a dagger into our hearts by looking upon ever-loyal Indians as seditious. Oruler, take away the right you gave us, deprive the people of their liberty in order that your officials may be made despotic and uncontrollable—thy will be done. But do not, oh do not, think us seditious. To deprive the native press of its liberty will be nothing worse than taking away the right you gave us. We shall not be sorry for this, and this act of deprivation will not make us seditious. If it is good government to make the feelings of the people die in their hearts and not have a free vent, there will be no cause for complaint. If it is an enlightened policy to gag the press, well and good. But we must protest against the charge which has been preferred against us for the purpose of gagging our mouths. We have been accused of disloyalty and sedition, of creating disaffection among the people against the Government. The very thought that this foul charge has been brought against us is unbearable. We may have incurred the displeasure of the officials by unfavourably criticising their conduct, but we have surely cause for complaint if our criticism is attributed to disloyalty and our ruin is planned because an accusation has been brought against us by our enemies. If you are pleased to deprive us of our liberty, do so and we shall not protest. It will be far better to be deprived of the opportunity of helping the Government in the administration of the country than to be called seditious. We pray for justice, we are no judge. Why should a press law be passed? What is there to lead you to suspect the native press of sedition? Why has the charge of disloyalty been brought against us—a charge than which a fouler charge could not be brought against a loyal people? It is indeed a great misfortune that for the fault of a few foolish and thoughtless men the entire nation has become an object of suspicion. The British Government gave the native press the liberty of criticising its policy and measures, and thereby gave proof of enthusiasm for good government and of impartiality, which is its greatest glory. It may be that some newspapers have offended in the eye of the officials and that their tone is regarded as highly objectionable. But all the newspapers have not equally offended against the Government. Love of imitation may have led a few journalists astray and induced them to assume the free and independent tone of the English press in criticising the conduct of the officials and the policy of the Government. They have certainly erred in not realising their true position in this country. It should, however, be remembered that the duty of a journalist does not consist only in singing praise to the officials. The British lion is not easily roused or disturbed, and the criticism of insignificant writers cannot tire out his patience. We must blame our lot if a disturbance here and a disturbance there has led the Government to suspect the people of disloyalty. The plague was a great disaster. It was a new terror which threw even the Government into a panic. To combat this fell epidemic, drastic measures were adopted, which were directly opposed to the religious and social prejudices of the people, and it cannot be said that no oppression was committed. Add to the panic and the irritation of the people the fact that the Western education has given rude shocks to their ancient conception of royalty. They have forgotten to look upon the Government as they should look upon their gods. They have lost their patience, and cannot calmly submit to the inevitable.



They unfavourably criticised the conduct of the officials, and thereby offended them. The Government has come to believe that it will not be an easy affair to govern the country without gagging the native press. But may we ask why should all newspapers be put in chains for the fault of a few? We are loyal subjects, and boast of our loyalty. We are more happy under the British rule than we can expect to be under any other Government. We are not fools that we should part with all this happiness.

37. The *Dainik-o-Samachar Chandrika* of the 9th August has the following:—

DAINIK-O-SAMACHAR,  
CHANDRIKA,  
August 9th, 1897.

The law of sedition or section 124A of the Indian Penal Code.

No one would have had anything to fear from section 124A of the Indian Penal Code if there had been a psychometer to gauge the human mind just as there are a thermometer to measure heat, a barometer to measure the pressure of air, and a seismometer to measure the force of shocks and concussions on the earth's surface. Rontgen rays can reveal the secrets of the human body, but they cannot reveal the secrets of the human mind. This being the case, neither the explanatory portion of the section nor the explanatory speech of Sir James Stephen on the occasion of his introduction of the section into the Penal Code can dispel people's fears in this connection. Sir Fitz James Stephen assured the public that in judging of the motive of an individual, attention should be paid to the circumstances under which he wrote, said, or did something which is suspected to be seditious. Herein lies the crux of the question. How is one to look into the mind of the very judges who are to judge of the motives? What guarantee is there that their mind will not be prejudiced and their judgments will not be warped by the prevailing irritation and excitement of the time? It is true that the offence contemplated in the section is regarded as an offence against the State, and is classified with such offences as assaulting Governors-General, Governors, &c. From this it is of course clear that speeches or writings will not be regarded as calculated to excite disaffection, except when there is a rebellion or a political revolution in the country. Sir James Stephen's speech goes a long way to strengthen this view. But the conduct of the Government does not always bear out this view. We do not mean to refer to the Poona prosecutions. The Government is expected to have more facts in its possession than we possess. But we can safely refer to the prosecution of the *Bangavasi*. When the *Bangavasi* was prosecuted for sedition, there was no rebellion or revolution in the country. Sir James Stephen's interpretation of the section can be turned more to the advantage of the Government than to that of the press. In fact, so long as it will depend upon the opinion of the Government officials as to whether any particular circumstances do or do not justify the suspicion of sedition against an individual, so long will section 124A of the Indian Penal Code remain a source of fear and apprehension to the public.

II.—In England, it is true, the law of sedition is as severe as it is in this country. But there the people have a check and a control over the Government, and the papers are generally organs of this party or that in Parliament. The English press, therefore, need not fear the law of sedition like the Indian press. In India the press as well as the public has to depend entirely upon the Government. If the Government officials err, if they fail to properly gauge the public mind, the safety of the press will be jeopardised. The native press should have nothing to fear from the law of sedition if the officials were as unerring as God. But the officials are, as all men naturally are, liable to err. They are likely to be influenced by prejudice or affected by the irritation or excitement of the hour. There are many officials who are likely to entertain baseless suspicions, there are those who labour under mental unsoundness, there are some who are naturally unfavourably disposed towards the people of this country, and there are others whose judgment is warped by an inordinate love of power.

It is thus quite clear that the law of sedition in this country endangers the safety of the native press. In the *Bangavasi* case very little respect was shown to Sir James Stephen's interpretation of section 124A. The object of that section is to maintain peace and tranquillity in the country, to nip disaffection in the bud, and to prevent writers and speakers from inciting a rebellion. But was there any chance of rebellion or disturbance of the public peace when the



*Bangavasi* was prosecuted? Were there any people who were, or could be, excited by the writings of that paper? The Government passed the Consent Act in the teeth of public opposition. The *Bangavasi* only gave expression to the public irritation and apprehension, and did nothing worse. Yet it was prosecuted in spite of Sir James Stephen's interpretation of the section. Lord Lansdowne afterwards came to realise that the Consent Act had gone rather too far, and His Lordship issued a circular to practically limit its scope. The Government no doubt perceived in the long run the inadvisability of its prosecution of the *Bangavasi*. But that was neither here nor there. The *Bangavasi* had to heavily suffer, and no reparation was made for its suffering.

HITAISHI,  
August 10th, 1897.

38. The *Hitaishi* of the 10th August considers it inadvisable for the whole native press to be punished for the fault of one or two papers. Even the papers which give offence to the Government by using strong language do so not from any intention of exciting sedition, but with the best of motives and out of a fulness of the heart. Judged by their motive, they are as blameless as are Europeans out shooting killing men by mistake, and who are therefore let off with fines instead of being hanged.

#### V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

CHARU MIHIR,  
August 2nd, 1897.

39. The *Charu Mihir* of the 2nd August says that something more than the measures recommended by Sir William Hunter ought to be adopted for the prevention of famine in India. Considering how strongly the people of this country feel attached to their ancestral homesteads, emigration from one district to another can never be expected to take place on a large scale. The best means, therefore, of coping successfully with famine in India will be the adoption of means for increasing the fertility of the soil. And poor as the peasants of this country are, they should be provided by Government with funds for carrying on improved agricultural processes. Government should establish agricultural banks which will advance money at a low rate of interest.

BURDWAN SANJIVANI,  
August 3rd, 1897.

40. The *Burdwan Sanjivani* of the 3rd August writes that rain is wanted in most parts of the Burdwan district. The sky is overcast, but no rain.

HINDU RANJIKI,  
August 4th, 1897.

41. The *Hindu Ranjika* of the 4th August is sure that distress has of late increased in the Rajshahi district. Every day hungry children, many of whom have been deserted by their parents, are found waiting at the doors of the rich till 10 or 11 at night for the remnants of meals.

MURSHIDABAD  
HITAISHI,  
August 4th, 1897.

42. The *Murshidabad Hitaishi* of the 4th August says that distress is increasing instead of abating in the villages of Gauripur, Dopukhur, Saktipur, Manikahar, Satpara, Milki, Gholla, Mahamudpur, Narikelbati and Jaykrishnapur, in the Murshidabad district. Most of these villages being either the zamindari or the *patni* or *darpatni* taluk of Khudiram Pramanik and his relatives, and these men being in litigation with Mr. J. G. Malcolm of the Ramnagar Factory, who has been appointed a member of the Relief Committee, the raiyats obtain no *takavi* loan from the Government for cultivating the *aus* crop. The raiyats of the village Barhatty asked for an enquiry into their condition and for *takavi* loans. But not even an enquiry has been made. Most of the lands in the village are in consequence lying uncultivated. It is wrong to entrust relief work to men who seek nothing but their own interests. The relief operations in the Nadia district show how successfully the work can be carried out by native zamindars and other native gentlemen.

BASUMATI,  
August 5th, 1897.

43. Babu Govinda Chandra Ghosh, pleader and Honorary Magistrate, Raiganj, Dinajpur, writing in the *Basumati* of the 5th August, says that severe distress prevails in the place, rice selling on the last market day at the rate of Rs. 10 to Rs. 12 per maund. In the Bangshihari thana and in Kalikakora rice is selling at Rs. 12-8 per maund. Thousands of people are wandering about in quest of food. A few days ago the parents of a boy of five or six came to sell him for a quantity of rice. In the mufassal rice cannot



be had even at Rs. 12 or Rs. 13 a maund. The correspondent is making arrangements to import rice from Calcutta.

A lady writes from the same place to say that common rice is selling at Rs. 10 a maund, and rice of better quality at Rs. 12 to Rs. 13 a maund. At Lochgaon, two men died from starvation, and a man has sold one of his children, and is wandering about with another. People are seen coming with newly born babes in the arms. Govinda Babu is feeding the poor, large numbers of whom are accordingly coming in.

Babu Pran Govinda Kundu writes from Marhnai, in the same district, that in his village paddy and rice are not to be had even at Rs. 6 and Rs. 10 a maund, respectively, and the poor people are getting a meal only every other day. There is no rain, and the condition of the people is deplorable.

The editor regrets that neither death from starvation nor sale of children for the purpose of procuring rice has succeeded in attracting the Government's attention to the distress.

44. The *Sanjay* of the 6th August says that severe distress prevails in Khalia, Gohala, Jatrabari, Jalirpar, Baganbari and Sendia in the Madaripur subdivision of the Faridpur district. The rich people of Khalia and the authorities should lose no time in helping the suffering people.

SANJAY,  
August 6th, 1897.

45. A correspondent of the *Sanjivani* of the 7th August complains of the prevalence of distress in the Jessore district. Famine first broke out in the Magura subdivision. Through the exertions of the Subdivisional Officer and the District Collector relief works have been opened, and their management is satisfactory. Relief works have also been opened in the Jhenida subdivision, but the distribution of gratuitous relief has been left in the hands of the local indigo planters, who are helping only those who are in their service or who sow their lands with indigo. Other raiyats are getting small loans sadly inadequate for their purpose, but common labourers are getting nothing, and are completely helpless. Distress also prevails in Narail, although not in a very acute form. The relief house in Kaliganj is not being well managed. The Lieutenant-Governor's sanction of a grant of loan for the purchase of seeds comes not a moment too soon. It is to be hoped that the Jessore people will be favoured with an adequate share of the grant. One month more and the *aus* rice will be harvested. The intervening period is the most critical, and it is to be hoped that the Government will enable the people to tide over their difficulties during this short space of time.

SANJIVANI,  
August 7th, 1897.

46. According to a correspondent of the same paper, great distress prevails in the Dinajpur district. In Raiganj five seers of rice are selling for Re. 1-4. In most villages rice is selling at Rs. 12 to Rs. 13 per maund. It is a pity that the authorities have not yet taken any steps to relieve the distress of the people.

SANJIVANI.

47. A correspondent of the *Bankura Darpan* of the 8th August says that only boiled rice and salt are being given to the poor who are coming to the relief kitchen, which has been opened within the jurisdiction of the Gangajalghati thana, in the Bankura district, since the 1st August last. But the poorest in the district, who earn only two pice a day by selling wood, have condiments to their food in the shape of boiled leaves and greens and snails.

BANKURA DARPAN,  
August 8th, 1897.

48. Another correspondent of the same paper gives the following names of persons living within the jurisdiction of the Kotulpur thana, in the Bankura district, who are suffering from distress and stand in need of relief :—

BANKURA DARPAN.

Name.	Residence.	Number of persons in the family.
Danai Das	... Madanmohanpur ...	3
Saday Das	... Ditto ...	2
Kusui Das (lame)	... Ditto ...	1
Dina Nath Karmakar	... Ditto ...	1
Muktaram Das (blind)	... Ditto ...	1
Braja De (blind)	... Ditto ...	1
Gam Bhandari (blind)	... Ditto ...	1



Name.	Residence.	Number of persons in the family.
Isan Karmakar (blind)	Madanmohanpur	1
Ram Sen	Ditto	1
Tarachand Pal	Ditto	1
Bhut Nath Karmakar	Ditto	2
Dharanidhar De	Ditto	1
Rasik Loha	Ditto	1
Ohandi Charan Karmakar	Ditto	1
Govinda Das	Ditto	1
Kesav Das	Ditto	3 (all lepers.)
Jivan Bagdi	Ditto	1
Ram Sevak Karmakar	Ditto	1
Sriram Rai	Ditto	6
Bishun Midda	Ditto	5
Pelaram Baishnav	Ditto	2
Mangala Bagdini	Ditto	5
Anna Bagdini	Ditto	2
Govinda Bhumija	Ditto	4
Basudev Bhumija	Ditto	4
Akshay Kauri	Ditto	4
Pitambar Dhaure	Ditto	5
Prahlad Bhumija	Ditto	6
Narayan Katori	Ditto	5
Abiram Santra	Ditto	6
Bhairab Bhumija	Ditto	6
Radha Syam Bhumija	Ditto	5
Chandi Charan Bhumija	Ditto	4
Jadu Bhumija	Ditto	5
Madhavbag Bagdi	Ditto	4
Gandheswar Bhumija	Ditto	6
Aijun Bhumija	Ditto	5
Basudev Bhumija	Ditto	5
Srimanta Bhumija	Ditto	4
Dayal Bhumija	Ditto	5
Haru Bhumija	Ditto	5
Sarada Bagdini	Ditto	3

## VI.—MISCELLANEOUS.

BURDWAN SANJIVANI,  
August 3rd, 1897.

49. The *Burdwan Sanjivani* of the 3rd August writes as follows:—

The tone of the native press. Fifty years ago the officials treated us with kindness and consideration. They were then really *ma bap* of the people. They sympathised with the people in their weal and woe, helped them in their distress, and befriended them in various other ways. But their attitude towards the people has within the last fifty years undergone a change. Who is to blame for this? Certainly the people themselves. We have not made a proper use of the rights which we have gained under the British rule. Take, for instance, the liberty of the press—a right which is not enjoyed by many independent European countries. To tell the truth, we have not made a proper use of this right. There is, of course, nothing blameable in the motives of a native journalist, but his tone is not always unobjectionable. We ought to assume a respectful tone towards those on whose mercy we depend and at whose doors we are beggars. In speaking of them, our tone should be that of the son towards the father or of the disciple towards his *guru*. We fail to do this, and naturally incur the displeasure of our rulers. A respectful tone is sure to win the approbation of the authorities and induce them to listen to our prayers. When we write we should not forget the well-known Sanskrit adage—Always tell the truth, but never tell an unpleasant truth.

MURSHIDABAD  
HITAISHI,  
August 4th, 1897.

50. The *Murshidabad Hitaishi* of the 4th August writes as follows:—

The *Englishman* and Hindu loyalty. Though our English rulers are foreigners, their treatment of us has been characterised by such affection that it must elicit the highest praise from every right-minded man. Indeed, our alien English rulers, with their social institutions so unlike those of the Hindus, have cultivated such good feelings with us, Hindus, and established such intimate relations with us, that we, Hindus, do not at all feel that our English rulers are foreigners or aliens in religion. We are horrified if we hear the English slandered. If any word or act of a Hindu displeases any official,



the whole country from the Himalayas to Cape Comorin trembles with fear, and the Hindu community is agitated. We become alarmed and feel extremely sorry if quarrel breaks out between the Government and even a very small enemy. We pray to God to bless our rulers. We feel unbounded joy if the English win a victory. Surely this is not disloyalty, but a proof of devotion to the sovereign. We do not know what the *Englishman* will say to this. But this we have come to understand, that though the Hindus have done so much for their English rulers, they have got nothing in return but a bad name.

The *Englishman* has blamed the Bengali Hindus as having been the accomplices of the Musalmans in the late riots in Calcutta. But why, after all, did the riots occur? It is true the English have been able to obtain a mastery over the Hindu mind by means of English education. But English education has produced quite other results in connection with Musalmans. By spreading education among Musalmans and the uncivilised hill tribes in India, Government is bringing itself very much to the position of the man who nurses a serpent. If the Government does not see this mistake, occurrences like the Calcutta riot will be a little too plentiful in future.

We praise the *Englishman's* magnanimity in finding fault with the Hindus without enquiry. Did that journal's keen intellect, whereby it saw veiled sedition in the Hindus, enable it to understand what led the Hindus to join with the Musalmans rebelling against the loving and powerful British Government? Who are the cause of the present degeneracy of the Hindus—the English or the Musalmans? Is it the English or the Musalmans who made the Hindus, once the foremost nation on the earth, the timid inert people which they now are? And why did the Hindus exchange wicked Seraj-ud-dowla's rule for the peaceful rule of the English?

51. The *Dainik-o-Samachar Chandrika* of the 5th August has the following:—

"*India*" and "*Justice*." The *Pioneer* on the spoiling of the vernacular press.

In the opinion of the *Pioneer*, the *India* newspaper is spoiling the vernacular press of India and is teaching it sedition, and the Government should

therefore prohibit the circulation of that paper in this country, and thereby prevent the vernacular papers from going astray. *Justice*, another newspaper published in England, has also incurred the displeasure of the *Pioneer*. Mr. Hyndman, a socialist, is the editor of that paper. We do not know whether this paper is as objectionable as it is said to be, but we know that it is circulated among the English public, and deals with Indian topics. It has dealt with the subject of Indian poverty, and has called upon the Indian people to place their reliance upon the English radicals. We hear that copies of a pamphlet containing a few articles from *Justice* have been despatched to this country. One of the articles is strongly condemned by the *Pioneer* as written with the object of inciting the people of this country to rebellion with the help of the English socialists. The portion of the article quoted by the *Pioneer* does not, however, justify this charge. One cannot restrain one's laughter to hear that Englishmen are seeking to make the people of India rebellious with the help of English newspapers.

We shall not be sorry if the circulation of *India* and *Justice* in this country is prohibited. We have not seen *Justice*. We have seen *India*, but we have not seen in it anything which can be characterized as seditious. If it is objectionable to comment upon the conduct and policy of the Anglo-Indian officials, we admit that *India* is full of objectionable writing, and we have come across such writing not only in *India*, but in such English papers as the *Daily Chronicle*, the *Daily News* and the *Manchester Guardian*. As for bad example, it is, we believe, set much more by the Anglo-Indian papers than by papers like *India* or *Justice*. Has the *Pioneer* forgotten how the Anglo-Indian Press set a bad example to the vernacular papers during the Ilbert Bill controversy and the Consent Bill and Jury agitation. In the Poona tragedy and the Tala riots the Anglo-Indian papers have not acted in an unobjectionable manner, and have set a sufficiently bad example. It is, however, a matter of the smallest importance to us whether it is the English or the Anglo-Indian papers that set a bad example to us. We are not fools, and we are not likely to be led away by a bad example.

DAINIK-O-SAMACHAR  
CHANDRIKA  
August 5th, 1897.



BANGAVASI.  
August 7th, 1897.

52. The *Bangavasi* of the 7th August has the following :—

"A prayer" to the British Government.

Ever since the day the merciful, sapient and powerful British nation accomplished the conquest of India, it has treated the Indians as if they were its own children. Whatever is good, noble and elevated in Western learning, whatever in Western civilisation appears pure in the eyes of Englishmen, that they are always trying to teach us. It is only natural that one should make one's choicest gifts to the person one loves. And it is because Englishmen love us that they are always anxious to give us all that is sweet and all that is beautiful in their country. They do not stop to consider or discuss that the honey of their country is an article which that nation of slaves, the Indians, would not be able to digest if they took it. The idea never crosses their minds that even the sandalwood paint on the forehead becomes a cause of discomfort to the man who is not used to the sacred decoration.

We learn English from our boyhood, and read the language up to the last day of our youth. During this time we come in contact with, analyse and discuss many instances of independence, strength of mind, nobleness of purpose, and self-reliance. When we read English, we forget that we are a nation of slaves. When we listen to discourses on the fundamental principles of politics given by English Professors, we forget that Englishmen are our Providence, our lords; we forget that we are only conquered subjects lying prostrate at their feet and seeking their protection. We are never able to see the intoxication that dwells in Western learning, the alchool that there is in books on Western politics and sociology, and the spell that lives in the lectures of English Professors. The Hindu, possessed as he is of small vitality, gets mad by drinking the strong and exciting beverage, and completely loses his sense.

Our *sastras* make distinctions among men in reference to their natural capacities. The *sastras* of Englishmen do not recognise such distinctions. If they had done this, the present difficulty would not have arisen in India. Many abstruse principles calculated to stimulate and strengthen the spirit of independence among a free people have been taught to this vanquished and timid Hindu people. What wonder that the Hindu should lose his mental balance by reading the novel theories of sociology propounded by Mill, Spencer, Bain, Morley, Bryce, Austin, Bentham and other writers of their school? We have learnt from our boyhood from you, Englishmen, that all men are equal and possess equal rights in all matters. Now, who can, after so many years, cast overboard all that accumulated heap of impressions and ideas? You have taught us that there is no difference between yourself and me—between a Brahman and a Sudra. How can we forget that now? But that in India, in this country of ours, sovereign and subject, Brahman and Sudra can never be equal, is a truth which was known to and acted upon by our ancestors. We shall not, we cannot forget what you have taught us; but considering the nature of your rule and your mercilessly pursuing law, we shall keep concealed in our hearts the memory of the happy experiences of our boyhood and the sweet words with which we were regaled by our smiling College Professors.

And that education! In that education there is no mention of *guru* (spiritual guide) or God, no distinction of high and low, no discrimination of proper and improper, and no consideration of deserving and undeserving. All people from the Chandál upwards forget God, and intoxicating themselves with the liquor of equality and liberty, sit together and learn English. Having learned, they kick at society and pooh-pooh *dharma*, and dressed in English costume and steeped in Anglicism, forget the distinction of sovereign and subject, and try to be the equals of Englishmen. The dog is kicked when it mounts on the head, and the slave is flogged when he grows impudent. But, we ask, who is to blame for all this? You or we? We know that you, Englishmen, have, under God's direction and at His command, come to India for the purpose of removing the woes of the Indians, that you have removed many of their woes, that you have applied the healing balsam to India's sores, and that you have taught the Indians to speak out their minds. But the English education and English civilisation which you have given us, from excess of affection in you and without taking due note of our constitution



and capacity and in disregard of past experience and probable consequences, have been our ruin. Owing to this faulty education we have forgotten that it is not possible for a conquered people to discuss politics. Owing to this faulty education we have forgotten that it is often necessary to conceal the shortcomings of the officials. Owing to this faulty education we have forgotten that subjects should not dress like men of the ruling race. Owing to this faulty education we have forgotten that subjects can in no respect be the equals of their rulers. Owing to this faulty education we have forgotten many things. We have forgotten our fathers and grandfathers, forgotten our religion and ritual, forgotten the Vedas and the Vedangas, and forgotten the Puranas and the Itihases. We have forgotten the past as well as the present. And all our troubles are the outcome of this forgetfulness. Therefore, do we say—Lords, withdraw this English education which you have given us, abolish all colleges and schools, send your spirited English Professors back to England, and send away all books on English politics and sociology from India. Give a Hindu education to the Hindu, give him back his society, and bring Hindu respectfulness and Hindu gratitude back to this country, and three hundred millions of Hindus will lie prostrate at your feet. We have repeatedly said that three things from your country have come to India and made apes of the Indians. These are English wine, English education and English civilisation. Take back these three, and your servants will spend their days in your service.

We are, therefore, obliged to say that it is in a large measure your fault that we have become so fond of idle talk. To make a successful image of a monkey, it is necessary that both the potter and the clay should be possessed of the requisite degrees of excellence. Unfortunately for us, in trying to make an image of the God Siva, the artist has produced an image of a monkey. But for this both the artist and his material are to blame, and not the latter alone.

Many have churned this sea of India and obtained precious gems. Englishmen, you, too, have not been wholly unsuccessful, but the poison which has issued from your churning rod (the evil effects of English education, English civilisation, &c.), is one which it behoves you, like the God Siva, to quaff yourself, and thereby save Indian society from destruction.

53. The same paper has the following:—

The native newspapers' occupation gone.

Let us heave a sigh of relief. Let us breathe freely. We are about to be saved the trouble of writing witty and humorous articles.

So long as the plague was in force, Mr. Rand, President of the Poona Plague Committee, carried on the plague operations with great vigour. The plague is no more, and so Mr. Rand is no more. With the plague his occupation was gone, and he contemplated suicide. He, however, hesitated to give effect to his intention, when an unknown friend came to his help. We say friend, because a man on the cremation ground is a friend. This unknown friend settled Mr. Rand's doubts, that is to say, he killed him.

The British Government in India saw that an opportunity had presented itself. The Jubilee is over, the famine and the plague are almost over, the earthquake is transient, and flood is local. But there must be a new *hujug*, a fresh sensation; for without a sensation life is unbearable. So the Government has come upon the native newspapers, and all are unanimous in declaring that these papers are unmistakably at the root of the plague and the famine, the earthquake, and the cholera epidemic. The *Vedantic* theory of Creation is wrong. *Avidyā*, *Māyā*, *Prakriti*—all these are meaningless terms. The native press, and the native press alone, is at the root of all evils.

This discovery gives "Panchananda" very great pleasure. He will not have henceforward to write a single line. He will no more be requested to write anything. So he is sitting with an old and worm-eaten *punthi* unfolded before him, and is discussing within himself this question. Which is the mistake—the Creation or "I"?

(Here is a picture of Panchananda reading a *punthi*.)

So the native newspaper's occupation is gone. The *Bangavasi* is closed. The earthquake has levelled the proprietor's three-storied house with the ground, and the Damodar floods have completed the work of destruction, and

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so Jogendranath Basu (the proprietor) has been compelled to pluck *patal* (to pluck *patal*, in Bengali, has the same meaning as giving up the ghost, in English), which grows in abundance in his native village. The *Bangavasi* closed, Mr. Basu is now selling *patal*.

(Here is the picture of a fat man weighing *patal*.)

Kavyavisharad (the editor of the *Hitavadi*) has now nothing to write—good or bad. He has, therefore, given loose to his tongue, and has formed a *kavi* (singing) party, and is giving performances in the house of the Kavirajas of Kalna. (Here is the picture of a *kavi* party singing and playing in right earnest.) The *Basumati*'s occupation is gone, and it has opened a *Bhuniwali*'s shop and is night and day frying castor seeds (*i.e.*, is engaged in a perfectly profitless occupation). Here is a picture of a woman frying something on a pan.)

The *Sanjivani* is almost dead. It has been reduced to a skeleton, and has become almost *nirākār* (formless). But philanthropic as it is, it is pained not so much for its own distress as for the distress of other newspapers. For all newspapers closed, no defamation cases can be manufactured. So, leaning on "fraternity" and supporting itself with the staff of "equality," it is crying aloud with a good deal of "independence." (Here is the picture of a thin woman with one arm on the shoulder of a robust man in spectacles and holding a staff in another.)

The *Amrita Bazar Patrika* is in great distress. But Brother Mati is a clever man. He has now taken that path in right earnest, which he was so long preparing. He has shaven his head clean and dressed as a Vaishnav beggar; he is out begging. (Here is the picture of a Vaishnav mendicant.)

The Hon'ble Surendranath Banerji with the *Bengalee* under his arm has now combined with his occupation of teaching schoolboys another profitable occupation, to wit, the occupation of a monkey-dance. The Hon'ble Narendra Nath Sen, honest but fearless and a staunch believer in *adrishta*, has allowed himself to be led by Surendra Babu as a sheep, fully conscious that the world is coming to an end when all men will become *garhals* or sheep.

(Here is the picture of a monkey-dancer with a ram and a number of monkeys.)

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54. The *Sanjivani* of the 7th August writes that a meeting is likely to be held in Calcutta to discuss the present political situation. It is to be hoped that the proceedings of the meeting will be peacefully conducted and temperate speeches will be made. Irritation or excitement will at this juncture do more harm than good.

SANJIVANI.

55. Referring to Mr. Gokhale's apology, the same paper observes that Indian politicians often make statements without at first ascertaining their truth. By this they sometimes do great harm to their cause, and discredit themselves in the eye of the Government and their own antagonists.

HABLUL MATEEN.  
August 9th, 1897.

56. The *Hablul Mateen* of the 9th August says that it is in vain that the Anglo-Indian Press is charging the Musalmans with disloyalty. That press holds the entire Muhammadan population responsible for the Tala riot, which was, as a matter of fact, committed by unheeded Musalmans, who forgot themselves when they heard of the demolition of the mosque. It has been proved that sensible Musalmans lent no countenance or support to the rioters. The riot cannot be said to have been committed, even by those fanatics, from a sentiment of disloyalty. The anti-Musalman attitude of the Anglo-Indian Press has caused great anxiety in the Musalman's mind. The Government ought to take notice of the conduct of that press, and direct it to be moderate in its tone in dealing with affairs with which the Musalmans are concerned. The leaders of the Musalman community deserve special favour at the hands of the Government, as it was they who pacified the rioters. The loyalty of the Musalmans has been acknowledged by English statesmen. Let the Anglo-Indian Press clamour, the Government will not listen to it.

URIYA PAPERS.

All the native papers devote their pages to a graphic description of the Queen-Empress's Diamond Jubilee.



57. The *Utkal Dipika* of the 26th June is of opinion that officiating inferior servants of Government drawing salaries less than Rs. 10 per month should have been allowed the benefit of drawing extra sums, granted in consideration of the high price of rice in districts in which they serve, along with the permanent incumbents, for in the question of distress there is very little difference between these two classes of servants.

UTKAL DIPIKA.  
June 26th and July  
3rd, 1897.

The proceedings of the Diamond Jubilee occupy a great portion of the space of the native papers.

The bestowal of the title of *Rai Bahadur* on Babus Radhanath Rai, Inspector of Schools, Orissa Division, and Jogeswara Chand, the Law Lecturer of the Ravenshaw Collegiate School, is very much appreciated by the *Utkal Dipika* of the 3rd July. The writer adds that a few other names might have been easily added to the title list, which, in comparison with those which preceded it, was not in any way heavy.

ASSAM PAPERS.

58. The *Silchar* of the 2nd August says that the people of Niyargram, Baghpur, Badaripur and Majhpara, in Silchar, submitted a petition for the closing of the mouth of the canal Rupai, because the water of the Barak river floods the canal and the land on both banks of it in the rainy season, thereby doing great damage to the crops. But no action seems yet to have been taken on the memorial. It is the rainy season, and something should be done in the matter soon, or the crops in the villages mentioned will be completely destroyed.

SILCHAR,  
August 2nd, 1897.

CHUNDER NATH BOSE,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,  
The 14th August 1897.



